

help thinking of the contrast between so many we all have seen. Not a complaint, not a murmur, always praising God; literally in everything giving thanks. I read a part of the 117th Psalm, "O give thanks unto the Lord, for his mercy endureth forever." "Yes, that is so," she said. It was a benediction to be in her sick room. Thru suffering she had become patient, cheerful, saintly; not because of suffering, but because of overcoming the suffering and abiding trust in God. I went away from her presence feeling a strange desire to have her patience and joy. The memory of her simple trust, her abundant hope, her abounding thankfulness, shamed me in the abundance of my blessings—she preached me a sermon. "Perfect thru sufferings." So it should be with us. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4: 17.

The martyrs of the early church bore away the sins of that time. So the martyrs of to-day, by their constant testimony against the works of darkness in Jesus' name shall make perfect society and be made perfect like their Lord. We need to suffer more for our principles; and we shall, if we testify for them and reprove the works of darkness. Bear testimony to our peculiar ordinances and by suffering for them be made perfect. Thunder against sin in high places and rejoice when your name is cast out for evil. "Fanatic" is a word less to be dreaded before God's judgment bar than "lukewarm." Jesus was made perfect thru suffering. Expect perfection in yourself by no other means.

## Sisters' Society C. E.

Ashland, Ohio

I think Indiana must have a Paul Wise also. A letter from the Salem congregation, near Burlington, Indiana, asks for more brick cards to fill, tho I had supplied them with as many cards as the majority of other churches visited. Will not one of the S. S. C. E. members write and tell us thru these columns, how the Salem church is raising the money for Washington. The helpful S. S. C. E. meetings you are having would also be of interest to others. A letter from Rosa Brinker, Mauertown, Virginia, also asks for brick-cards. As a member of the S. S. C. E., she is desirous to do something for the Washington church. According to last weeks EVANGELIST, the California sisters even, have taken up the same work. May the Turlock S. S. C. E. continue to bless and be blessed. The societies everywhere, I trust will keep right on and work as heartily for the Washington building as tho we were carrying out our own original plan. By having the opportunity to secure a church property so unexpectedly early, certainly gives a new impulse to the work there. Would Brother Lyon please state in his next letter, the exact location of the building, telling how far it is

from the capitol or from the former mission room?

Last Thursday afternoon I enjoyed a work meeting with the Ashland S. S. C. E., and this week we expect to have another meeting of the same kind.

For the want of time to attend to my correspondence as I should like, allow me, here to acknowledge the receipt of personal letters from Sisters Frame and Wise.

VIANNIE DETWILER.

## WHERE SHALL SHE SERVE?

H. HELEN FRAME

If the Christian woman be true to her trust her service of love begins in the home. To the wife and mother, if she be wise and loving, all the household looks for example and instruction. She daily, hourly, sounds the keynote to which the harmony of their domestic life is attended. Her Christian faith must manifest itself continually in meeting the many perplexities and exacting duties common to house keeping and home making; and the calm fortitude with which she may meet these trials, which may be joys as well, is a proof of her strength of character. In no sphere of life is there so much demand for quiet endurance and unwavering trust as in the performance of the simple duties near at hand.

Women often pour their energies and enthusiasms into foreign missions, "Lend a Hand" clubs, news boys homes, and factory girls societies, but have no enthusiasm left for those by whom they are immediately surrounded. They lavish their tearful sympathies upon the unfortunates at the antipodes, but take no intelligent thought or action for helping to a more nearly divine life those with whom they come in daily personal contact.

Her own dear ones touch her life at every point. They share the circumstances of home, look to her in the great crisis of life, depend upon her for an example in dignity, courtesy, hospitality, Christian grace and growth. They are the ones before all others to whom she should minister. Justice is their right, sympathy their due, and she defrauds them if she withholds any portion that she may serve in some altruistic society, by whom she may be revered as the embodiment of charity and benefaction, but from whom she may possibly receive criticism in return for effort, and condemnation as reward for sacrifice.

All obligation unfulfilled weakens character and impairs growth. And surely the obligation that springs from possession, opportunity and superior advantage is the most binding upon heart and conscience. "To have and not to give, to know and not to teach, to rule and not to love is to prove one unworthy of granted gifts, unfaithful stewards of a lavish trust."

But the Christian woman finds her life touched at many points by affairs foreign to her purely domestic relations. She sees a mighty conflict between the powers of light and darkness, and with all the strength of a consecrated love she wishes to offer herself,

a willing tho perhaps weak instrument of service for the Master.

Circumstances necessarily decide her course of action. Taste, sympathy and endowment suggest her answer to the beckoning call. There are so many avenues of usefulness, such sad need of loving hearts, such urgent demand for intelligent effort, such a vast field for sowing and reaping, that her attitude of mind need only be "Here am I Lord, what wilt thou have me to do?"

With that Christian purity which is the crown of her womanhood she must seek that part which cannot be taken away. And the better part is that part which makes most for the happiness and salvation of the human race. When a woman enters deeply into the divine life of service for others her efforts may become intensified with a serious purpose to manifest the real richness of unselfish love; and so the very best within her is offered a willing sacrifice upon the altar of service.

Philip Brooks says, "No matter in what capacity a man consecrates himself to unselfish effort, his law of existence must be, to be his best, not only for his own sake but for the world's sake, and to be that best with every passing moment."

Most women, when confronted with the world's great need of earnest workers, exclaim in humility and self-abasement, "What can I do?" You can furnish one honest consecrated life, ready for any noble service. You can offer one faithful, womanly soul, eager for duty, thoughtless of self, anxious for others' happiness and peace. Yielding wholly to the divine guidance, you can follow the direct leading, do the duty nearest you, and perhaps be led by Him into wider fields and larger effort.

"And when at last we stand on tranquil heights, where the way is clear to heights beyond, will our eyes be opened and will we see our work about as it is, and see our wayfarers as they are, knowing then that full often and all unaware we have been hand in hand with angels."

"God makes; man mars; but upward still  
Thou shades of mortal night,  
The gentle Everlasting Will  
Must lead us to the light."

## Our Young People

After Labor, Rest

EMMA J. HUGHES

Tho oft we long for rest,  
Send Thou whate'er is best;  
Help us to ever say,  
Thy will in us be done.  
Help us our cross to take,  
E'en for Thine own dear sake,  
And bear it patiently  
Until the crown is won.

O lead us day by day!  
Up thru the narrow way,  
Toiling thru grief or gloom,  
Still may we come,  
Till with our loved at last,  
All pain and sorrow past,  
Our raptured ears shall hear  
Thine own sweet "Welcome home!"

—Christian Advocate.